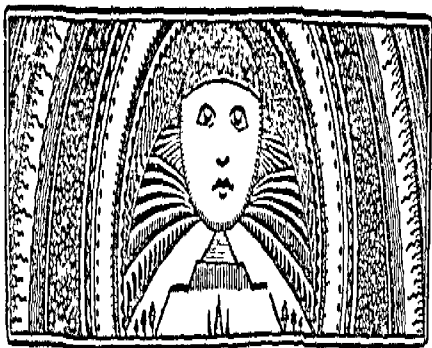


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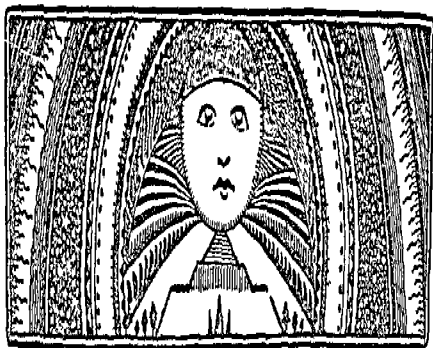


THE PERSON WHO IS IN THE SUN, THAT IS ME

Yajur-Veda 40 17

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THE PERSON WHO IS IN THE SUN, THAT IS ME

Yajur-Veda 40 17

Sarasvati Vihara Series

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IN COLLABORATION WITH
OTHER SCHOLARS

Volume 6

VEDIC MYSTICISM

Rupees 5/-

Shillings 7/6

January 1938

SECOND ENLARGED EDITION

Published by the Director

for

The International Academy of Indian Culture,
Lahore, India

*Printed by Mr. Sathu Ram, M. A., at the Academy's
own printing works, the Arya Bharati Press*

LAHORE

VEDIC MYSTICISM

In this rhythmic activity I was
inspired and encouraged by my
dear friend Mr. Rudy B. Buys,
to whom I now lovingly dedi-
cate this harvest of songs.

To-day I recite to the modern man in a modern tongue the noblest chants of the Vedas. Here the deepest depths and the highest altitudes are laid bare to the view of the understanding soul. The thought is bold and free; it leaps and bounds, and refuses to be enclosed in any detailed system of metaphysics. To explore into the mysteries of existence, to expand to the limits of limitlessness is the back-ground against which every human action is set and it is the measure that evaluates peoples and civilisations. And it is what the Veda would ask you this day "Have you and your possessions widened so far as you could declare 'The unbounded ocean am I.'"

Hitherto the philologists, men of colossal learning, had produced mummified versions of these hymns. They had found the dictionary and the grammar very handy, and for purposes of defence and attack very effective and safe. They had thought that picking was the essence of a needle. They most carefully measured its dimensions and reproduced an exact copy. But could it be used for joining the edges of separate pieces of cloth? No, the eye which leads the thread was missing. It could create holes, but it missed the purpose of creating holes. The philologist had missed the eye, the vision that alone could unite him, his reader and the Vedic rishi in the ecstasy of the soul.

Dīpāvali, the Day of Lights,
29th Oct., 1932.

RAJGU VIRA

एकं ए॒वाग्निर्व॑हु॒धा स॑मि॒द्ध
एकः॒ सूर्यो॑ वि॒श्वमनु॑ प्रभू॒तः ।
एकै॒वोपाः॑ स॒र्वमि॒दं वि॒ भा-
त्येकं॒ वा इ॒दं वि॒ ब॑भूव॒ सर्व॑म् ॥

Kindled in numerous places the fire is one.
Lording over all the sun is one.
The dawn that illuminates this all is one.
And forsooth one is it that variously appears
as this all.

त्वं स्त्री त्वं पुमा॑नसि
त्वं कु॑मा॒र उ॒त वा॑ कुमा॒री ।
त्वं जी॒र्णो दृ॒ण्डेन॑ वञ्चसि
त्वं जा॒तो भ॑वसि चि॒श्वतो॑मुखः ॥

Thou art the woman, the man,
Thou art the boy, the girl,
Thou the worn-out man tottering onwards
with a staff
When born Thou facest all directions

स वा अद्भौऽजायत तस्मादद्भैरजायत ॥

स वै रात्र्यो अजायत तस्माद्रात्रिरजायत ॥

स वै वायोरजायत तस्माद्वायुरजायत ॥

स वै भूमैरजायत तस्माद्भूमिरजायत ॥

स वै दिग्भ्योऽजायत तस्मादिशोऽजायन्त ॥

स वा अग्नेरजायत तस्मादग्निरजायत ॥

स वा अद्भ्योऽजायत तस्मादापोऽजायन्त ॥

स वा ऋग्भ्योऽजायत तस्माद्ऋचोऽजायन्त ॥

स वै यज्ञादजायत तस्माद्यज्ञोऽजायत ॥

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ॥

पापाय वा भद्राय वा पुण्यायास्तुराय वा ॥

He is surely born of the day and the day is
born of Him.

He is just as well the creature and the creat-
or of the night, the wind, the wide earth,
the six directions, the fire, the waters, the
hymns and the sacrifice.

He roars and rumbles. He flashes and thun-
ders. He hurls the bolt,
And smites either the sinner or the pious,
the man or the demon.

Atharva-Veda 13, 4 29, 30, 32, 35, 34, 36-39, 41, 42.

यो वि॒द्यात्सू॒त्रं वि॒त॒तं
यस्मि॒न्प्रो॒ताः प्र॒जा इ॒माः ।
सू॒त्रं सू॒त्रस्य॒ यो वि॒द्यात्
स वि॒द्याद् ब्राह्म॑णं म॒हत् ॥

अथर्ववेदे १० । ८ । ३७ ॥

He who recognises the stretched-out thread,
The thread on which the creatures are strung,
Furthermore, he who penetrates deeper and
perceives the thread inside the thread,
knows truly the Mighty Magnificent.

Atharva-Veda 10 8, 37.

अयुतोऽहमयुतो म आत्मा-
 युतं मे चक्षुरयुतं मे श्रोत्र-
 मयुतो मे प्राणोऽयुतो मेऽपानो-
 ऽयुतो मे व्यानोऽयुतोऽहं सर्वः ॥
 देवस्य त्वा सवितुः प्रसवे आ रमे ॥

अथर्ववेदे १६ । ५१ । १, २ ॥

Disjoined am I, disjoined my soul,
My eye, my ear, and breaths incoming, out-
going and circulating within,
The whole of me — disjoined.
At the impelling of the Impelling Lord, thee —
the gift — I hold.

दूरे पू॒र्णेन॑ वसति
 दूर॑ ऊ॒नेन॑ ह्रीयते ।
 म॒हद्य॒क्षं भुव॑नस्य मध्ये
 तस्मै॑ ब॒लिं रा॑ष्ट्रभृ॒तां भ॑रन्ति ॥

अथर्ववेदे १० । ३ । ११ ॥

A long way off He lives with the complete.

A long way off He lives missing what is defi-
cient.

And that is the centre of the universe where
the fosterers of empires pour their offerings
to the Mighty, the Adored, the Adorable.

Atharva-Veda 10, 8, 15.

अविर्वै नाम देवततेनास्ते परीवृता ।
तस्या रूपेणेमे वृत्ता हरिता हरितस्रजः ॥

अथर्ववेदे १० । ८ । ३१ ॥

Avi by name is the goddess,
Around whom ambulates the law of cosmos
and the order of truth.
By her beauty are the trees green and greenly-
garlanded.

कौऽदात्
 कस्मा॑ अ॒दात्
 कामौऽदात्
 कामी॑यादात् ।
 कामौ॑ दा॒त्ता
 कामः॑ प्रतिग्रही॒ता ॥
 कामः॑ समु॒द्रमावि॑शत् ।
 कामे॑न त्वा॒ प्रति॑गृह्णामि ।
 कामै॑तत्ते ॥

/ यजुर्वेदे, धाजसनेयके ७ । ४८ ॥ आपिब्रूते ८ । १२ ॥

Who was it that gave the gift,
And who was it to whom he gave ?
Love to love, desire to desire, longing to
longing—
The giver the same, the recipient the same.
Love and desire and longing—all one in Kāma,
dived into the sea.
With Kāma I accept thee.
O Kāma it is thine.

अ॒ष्टा॒र्च॒का॒ न॒र्व॒द्वा॒रा
 दे॒वा॒नां॒ पू॒र॒यो॒ध्या ।
 त॒स्य॑ हिर॒ण्य॒यः॒ को॒शः
 स्व॒र्गो॒ ज्यो॒ति॒पा॒वृ॒तः ॥
 तस्मि॑न्नि॒हिर॒ण्य॒ये॒ को॒शे
 ज्य॒रे॒ त्रि॒प्र॒ति॒ष्ठि॒ते ।
 तस्मि॑न्य॒द्य॒त्त॒मा॒त्म॒न्व॒त्
 तद्वै॑ ब्र॒ह्म॒वि॒दो॒ वि॒दुः ॥

अथर्ववेदे १० । २ । ३१, ३२ ॥

Eight-wheeled and nine-portalled is the invincible fortress city of the gods
Within is stationed the golden bud, haloed with light,
The golden bud, three sepalled and triply-
propped, seals within itself that Adored and Adorable One, the lord of the soul
It is He, who is revealed to the seer

यदा त्वष्टा व्यर्तुणस्त्रिप्ता त्वष्टुर्य उत्तरः ।
 गृहं कृत्वा मर्त्यं देवाः पुरुषमाविशन् ॥
 ...पाप्मानो नाम देवताः...॥
 स्तेयं दुष्कृतं वृजिनं सत्यं यज्ञो यशो बृहत् ।
 चलं च क्षत्रमोजश्च शरीरमनु प्राविशन् ॥
 भूतिश्च वा अभूतिश्च ।
 क्षुधश्च सर्वास्तृष्णाश्च शरीरमनु प्राविशन् ॥
 निन्दाश्च वा अनिन्दाश्च यच्च हन्तेति नेति च ।
 शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन् ॥
 विद्याश्च वा अविद्याश्च यच्चान्यदुपदेश्यम् ।
 आनन्दा मोदाः प्रमुदोऽभिमोदमुदश्च ये ॥
 या आपो याश्च देवता या विराट् ब्रह्मणा सह ।
 शरीरं ब्रह्म प्राविशच्छरीरेऽधि प्रजापतिः ॥
 सूर्यश्चक्षुर्वीर्यं प्राणं पुरुषस्य वि भैजिरे ॥
 तस्माद्वै विद्वान्पुरुषमिदं ब्रह्मेति मन्यते ।
 सर्वा ह्यस्मिन्देवता गावो गोष्ठ इवासते ॥

When the divine architect bored his father who
 is supreme and fashioned the human form,
 *All the gods entered the mortal frame and
 made it their home,
 The evil gods and the good ones
 Theft, ignoble doings, sins, wickedness,
 And truth, sacrifice, great glory,
Power, prowess, brilliance just as well
 Came to reside in this human form
 Prosperity and calamity, the manifold hun-
 gers and thirsts,
 Jealousies and loves, ayes and noes,
 Faith and heresy,
 Knowledge and ignorance,
 Joys, pleasures, rejoicings and festivities rush-
 ed in just the same
 The sun appropriated the eye, the wind appro-
 priated the breath.
 The rest of the procession of divinities appor-
 tioned their lots in a similar wise
 Thus it is that the knower knows the body as
 the veritable Brahma
 The entire god-kind has resorted to it like
 unto the fold the kine

Atharva-Veda II 8 18 24, 30-32

अन्ति॒ सन्तं॒ न जेह्ना-
त्यन्ति॒ सन्तं॒ न पश्यति ।
दे॒यस्य॑ पश्य॒ फाव्यं॒
न म॑माह॒ न जीर्य॑ति ॥

अथर्ववेदे १० । ८ । ३२ ॥

· He is near. He cannot be shed off.

He is near. He cannot be seen.

But Ó, you sons of the Immortal, see the
poetry of the Lord,

It neither dies nor decays.

प्र तद्वैचिदमृतस्य विद्वान्
 गन्धर्वो धाम परमं गुहा यत् ॥
 यत्र विश्वं मयत्येकरूपम् ॥
 स नः पिता जनिता स उत पन्थु-
 र्धामानि वेद भुवनानि विश्वा ।
 यो देवानां नामघ एक एव
 तं संप्रश्नं भुवना यन्ति सयी ॥

अथर्ववेदे २ । १ । २, १, ३ ॥

Knowing no death let the musician proclaim
aloud the Supreme Resort,
Secreted in the heart-cave.
In Him the multiform resolves into uniform.
He, our father, progenitor, brother, knows all
homes and beings,
The sole nomenclator of the gods.
To Him enquiringly resort all beings.

दि॒र॒ण्य॒ग॒र्भे॒ प॒र॒म॒-
 भ॒नत्पु॒ष्टं॒ ज॒ना॑ वि॒दुः ।
 स्व॒प्न॒स्तद॒ग्रे॒ प्रा॒प्तिञ्च॒-
 दि॒र॒ण्यं॑ लो॒के अ॒न्त॒रा ॥

अथर्ववेदे १० । ७ । २८ ॥

Him, the golden egg, the folk knew as the supreme.

Of Him they could not speak much.

He, the Pillar, that sprinkled gold in the worlds at the very beginning.

परि॒ पि॒श्या भु॒र्यनान्याय॑म्
 श्रु॒तस्य॑ तन्तुं॒ वि॒त॒तं दृ॒ष्टे क॑म् ।
 यत्र॑ धे॒षा अ॒मृ॒त॒मा॒न॒श॒नाः
 स॒मा॒ने यो॒ना॒ध॒धैर॑यन्त ॥

अथर्ववेदे २ : १ : ५ ॥

To discover the thread of moral and cosmic
code

I circum-ambulated the worlds,

And saw the gods tasting of immortality at
the common spring, and going their round
of work.

प्रा॒णाय॒ नमो॒ यस्य॒ सर्व॑मिदं वशे ।
 यो भू॒तः सर्व॑स्ये॒श्वरो॒ यस्मिन्त्सर्व॑ प्रति॒ष्ठितम् ॥
 नम॑स्ते प्रा॒ण क॑न्दाय॒ नम॑स्ते स्तनयि॒त्नवे ।
 नम॑स्ते प्रा॒ण वि॒द्युते॒ नम॑स्ते प्रा॒ण वर्ध॑ते ॥
 यत्प्रा॒ण ऋ॒तावा॑गतेऽभि॒कन्द॑त्योप॒धीः ।
 सर्व॑ त॒दा प्र मो॑दते॒ यत्किं च॒ भूम्या॒मधि ॥
 प॒शव॑स्तत्प्र मो॑दन्ते ॥
 प्रा॒णो वि॒राद ।
 प्रा॒णो ह॒ सूर्य॑श्चन्द्र॒माः प्रा॒णमा॑हुः प्र॒जाप॑तिम् ॥
 प्रा॒णो ह॒ सत्य॑वादि॒नमु॒त्तमे॒ लोक॑ आ द॑धत् ॥
 प्रा॒णो मृ॒त्युः ॥
 प्रा॒णे ह॒ भूतं॑ भव्यं च प्रा॒णे सर्व॑ प्रति॒ष्ठितम् ॥
 प्रा॒चीना॑य ते नमः॒ प्रती॑चीनाय ते नमः ॥
 अ॒ष्टार्च॑क्रं वर्तत॒ एक॑नेमि
 स॒हस्रा॑क्षं प्र॒पुरो॑ नि प॒ञ्चा ।
 अ॒र्धेन॑ वि॒श्वं भु॒षेन॑ ज॒जान॑
 यद॒स्यार्धं॑ क॒तमः॒ स के॒तुः ॥

Obeisance to the Life, that controls this all,
The Being who overlords all, in whom all is
established.

Obeisance to Thee, O Life, obeisance to Thee,
crashing and thundering, flashing and pour-
ing rain,

Quickening the earth with life, gladdening
the beasts,

Repeating the constant cycle of days, nights,
fortnights, months, two-monthly seasons
and years,

✓ Making the universe throb.

Life is immense. Life is the sun, the moon
and the creator, the dispenser of bliss to the
truthful man.

Verily Life Himself is death.

Hail to Thee, O Life, who envelops the past,
the present and the future,

Who advances forwards, backwards, below
and high, ever-revolving, eight-wheeled,
single-rimmed, thousand-spoked.

With Thine half Thou created the universe,
and the other half overflows, where and
how far who knows ?

Atharva Veda 11, 4, 1, 2, 4, 5, 12, 11, 15, 8, 22.

उच्छिद्ये नाम रूपं चोच्छिद्ये लोक आदितः ॥
 सन्नुच्छिद्ये असेशचोभौ मृत्युर्वाजः प्रजापतिः ॥
 ऋक्साम यजुरुच्छिद्ये ॥

अथर्ववेदे ११।७।१, ३, ५ ॥

Or it is in the overflow that the world of forms and names has its being.

The existent, the non-existent, death and music play their games in the overflow.

स्फ॒प्ता घी स्फ॒प्ता पृ॒थि॒वी
स्फ॒प्तां वि॒श्व॒मि॒दं ज॒गत् ।
स्फ॒प्तादो॒ वि॒श्व॒ा भू॒तानि॒
अ स्फ॒प्तां जा॒यती॒ ह्य॒विः ॥

अजुर्वेदे कापिष्ठले ४८ । ५ ॥

The sky is split,
The earth is split,
All that moves is split,
And split and scattered are the beings
May my spilled offering grow.

दिष्टं नो॒ अत्र॑ ज॒रसे॒ नि नै॑पज्
 ज॒रा मृ॒त्यये॒ परि॑ णो ददा-
 त्यथ॑ प॒क्षेन॑ स॒द्द सं भ॑वेम ॥

अथर्ववेदे १२ । ३ । ६० ॥

Let my destiny here lead me on to old age,
and old age deliver me unto death,
And finally be I united with the Ripe One.

परि पा॒या॒पृथि॒वी सु॒च आ॒य॒म्
उपा॑तिष्ठे प्रथ॒म॒जामृ॒तस्य॑ ॥

अथर्ववेदे २ । १ । ४ ॥

I hastened through the skies, I trotted the
worlds,
And here stand in reverence before the First-
born-of-truth-and-law

समुद्रो अस्मि विधर्मणा



THE UNBOUNDED OCEAN AM I

Atharva Veda 16 3 6

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